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772 where his marvelous adventures are to take place.

A relatively newer type of world concept is represented by those folk tales in which different worlds are superimposed. In this vertical concept, fashioned after that of the shamans, there is always a tree reaching into the skies (tetejetlen fa) which the hero must climb in order to enter the region of benevolent spirits, fairies, God, St. Peter. The hero on his quest may also descend into an underworld, where evil spirits, devils, witches, dragons, giants and dwarfs live. Besides the tree reaching into the skies, there is another feature of Hungarian tales with shamanistic myths as its source: the kacsalábon forgó vár, the castle that turns on a duck's leg toward the "blessed sun." Traces of animism, personification of natural phenomena (the sun) or objects (a sword) can also be found.

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829 The society of the folk tale is relatively simple. There is always a king, depicted as a patriarch administering equal justice to all his subjects. Often he challenges them to perform an almost superhuman task and the successful hero--may he be the poorest--gains the princess's hand and

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al, perhaps Titoistic, type of Communism. When, during the Malenkov regime, Imre Nagy occupied the Hungarian Prime Minister's seat, his "new course" insisted upon applying the socialistic economic and political experiments to specific Hungarian conditions, and he went quite far in relaxing various restrictions and focusing the national economy on agriculture and light industry. This was a realistic but "un-Bolshevik" policy specifically suited to conditions prevailing in Hungary proper, and, as such, respected by the people, especially the peasants. Nagy's action was tantamount to national Communism, more so than in any satellite country except Yugoslavia. With the change of Malenkov's position, the Hungarian government went back "into line" early in 1955, with Red Army forces still occupying the vital centers of the country. It would be highly conjectural to state that it might have happened differently--that this "new course" initiated by Nagy could have remained viable--without the presence of Russian troops on Hungarian soil. At any rate, Hungary, under Nagy, has experienced a kind of Titoistic state, and this with the wholehearted assistance of younger generations of Communists; it remains to be seen how this policy gains foothold among future generations of Magyar Communist leaders.

As the final result of the work of categorizing, there were two large groups, and some story-tellers who either fell outside these groups or rose above them. When the two groups were before me, listed by name, I noticed that the final dividing line between them was identical with the dividing line between the rich and the poor among them.

It is necessary that I give the local conception of these two terms. The rich - they call them (pógár), that is, 'citizen' - are those who live on their own property, not having to depend on working for others. The lower limit of the material foundations for such a status is a farm of seventeen to twenty acres. This class is fairly uniform, because a farm of over forty-three acres is a great rarity, and even if there is one of eighty-five acres in every fifth village, its owner cannot constitute his own society.

The other category is that of the "poor man." To this belong the field-guards, the laborers, the small-holders who have an acre or two, etc. Of course, within these broad limits there are many subdivisions, but it does seem that the most important dividing line is between those who live on their own substance and those who depend on working for others for their living. This is shown by the conscious distinction implied in the use of "citizen" and "poor man."

I have noticed that the demeanor of persons of identical spiritual structure differs according to whether one belongs among the "citizens" and the other among the "poor men."

In both of these groups there exist extreme types. Among the poor, it is the professional story-teller, whom I shall name, without meaning to cast any reflection, the 'minstrel type.' Among the rich, it is the 'gentleman anecdote-teller.'

I found a swineherd story-teller to be the prototype of the minstrel group. He was the only one of my story-tellers who was not even twenty years old. He had heard many stories and anecdotes, and he had learned to tell them. He already had the technique of a story-teller. The following occurence is very characteristic of his demeanor.

I always used to ask the story-teller where he had learned the story he had just told. Concerning one of them, he said that he had thought it up himself. He said this about a fairly well-known story, and within barely a week I noted two variations of the same story in two nearby villages.

Nevertheless, there is something in the story that did originate with him. He had probably heard the story a long time before, and

[See p. 7 cnt. 116 -- Analyst]